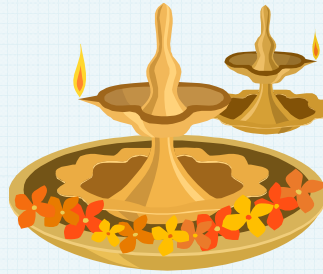


Sanskrit Subhashita Course

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Shantipatha शान्तिपाठ

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ।

May (the Almighty) be favorable to both (the teacher and the student) of us together. May (He) protect both us together. May the learning of both of us be lustrous. May we both not hate any one. Om Peace Peace Peace.

Subhashita 72

पठतो नास्ति मूर्खत्वं जपतो नास्ति पातकम् ।
मौनिनः कलहो नास्ति न भयं चास्ति जाग्रतः ॥

paṭhato nāsti mūrkhatvaṃ japato nāsti pātakam \
mauninaḥ kalaho nāsti na bhayaṃ cāsti jāgrataḥ ॥

पठ- To study, मूर्खत्वं- Stupidity, जप- To recite, पातक- Sin, मौन- Silence,
कलह- Quarrel, भय- Fear.
न + अस्ति = नास्ति, च + अस्ति = चास्ति ।

One who keeps studying shreds stupidity. One who keeps reciting (scriptures)
abhores sins. One who observes silence does not quarrel. One who keeps
awake has no reason to fear.

Subhashita 73

पूर्वे वयसि तत्कुर्याद्येन वृद्धः सुखी भवेत् ।
यावज्जीवेत तत्कुर्याद्येन प्रेत्य सुखं वसेत् ॥

pūrve vayasi tatkuryādyena vṛddhaḥ sukhī vaset \
yāvajjīveta tatkuryādyena pretya sukhaṁ vaset ॥

पूर्व- Earlier, previous, वयस्- Life, वृद्ध- Old age, सुखिन्- Happy,
प्रेत्य- After death.

तत् + कुर्यात् + येन = तत्कुर्याद्येन, यावत् + जीवेत = यावज्जीवेत ।

One should do that in one's earlier life by means of which one would live happily in old age. As long as one lives one should do that by means of which one would be happy (even) after death.

Subhashita 74

गतेऽपि वयसि ग्राह्या विद्या सर्वात्मना बुधैः ।
यद्यपि स्यान्न फलदा सुलभा सान्यजन्मनि ॥

gate'pi vayasi grāhyā vidyā sarvātmanā budhaiḥ ।
yadyapi syānna phaladā sulabhā sānyajanmani ॥

वयस्- Age, ग्राह्या - should be acquired, विद्या- Knowledge, सर्वात्मना-
Wholeheartedly, बुध- Wise, फलद- Fruitful. सुलभ- Easy, अन्य- Next,
जन्मन्- Life.

गते + अपि = गतेपि, यदि + अपि = यद्यपि. स्यात् + न = स्यान्न,
सा + अन्यजन्मनि = सान्यजन्मनि ।

The wise should wholeheartedly acquire knowledge even when they are
advanced in age. If it does not yield fruit (during this life) it will be easier to
get it (the knowledge) in the next life.

Subhashita 75

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः ।
सुखं च न विना धर्मं तस्माद् धर्मपरो भवेत् ॥

sukhārthāḥ sarvabhūtānāṃ matāḥ sarvāḥ pravṛttayaḥ ।
sukhaṃ ca na vinā dharmam tasmād dharmaparo bhavet ॥

सर्वभूत- All beings, मत- regarded, सर्व- All, प्रवृत्त- Activity, सुख-
Happiness, विना- Without, धर्म- Good conduct.

All the activities of all beings are regarded as meant for happiness. And
happiness is not possible without good conduct. Therefore, one should
always resort to good conduct.

Subhashita 76

जले तैलं खले गुह्यं पात्रे दानं मनागपि ।
प्राज्ञे शास्त्रं स्वयं याति विस्तारं वस्तुशक्तिः ॥

jale tailaṃ khale guhyaṃ pātre dānaṃ manāgapī ।
prājñe śāstraṃ svayaṃ yāti vistāraṃ vastuśaktiḥ ॥

जल- Water, तैल- Oil, खल- Wicked person, गुह्य- Secret, पात्र- Proper, दान-
Donation, gift, प्राज्ञ- Intelligent, शास्त्र- Knowledge, स्वयम्- Own, विस्तार-
Spreading, वस्तुनः- Object, शक्ति- Power.

मनाक् + अपि = मनागपि । वस्तुनः शक्तिः वस्तुशक्तिः ।

Oil (put) in water, a secret (divulged to) a wicked person, gift (given to) a proper person
and knowledge (imparted to an) intelligent person, these things spread on their own
due to the inherent power in each object although they are small (in the beginning).

Subhashita 77

कन्या वरयते रूपं माता वित्तं पिता श्रुतम् ।
बान्धवाः कुलमिच्छन्ति मिष्टान्नमितरे जनाः ॥

kanyā varayate rūpaṃ mātā vittaṃ pita śrutam ।
bāndhavāḥ kulamicchanti miṣṭānnamitare janāḥ ॥

कन्या- Bride, girl, वरयते- वृ-वर्- To look for, रूप- Appearance, मातृ-
Mother, वित्त- Money, पितृ- Father, श्रुतम्- Learning, बन्धु- Relative.
कुल- Family, इच्छन्ति- इष्- इच्छ्- To want, to wish, मिष्टान्न- tasty food,
इतरे- others, मिष्टान्नम् + इतरे = मिष्टान्नमितरे ।

The bride looks for (beautiful) appearance. The mother (desires) money. The
father (looks) for learning. Relatives want a good family. Others look
forward to dinner.

Subhashita 78

जलसेकेन वर्धन्ते तरवो नाशमसञ्चयाः ।
भव्यो हि द्रव्यतामेति क्रियां प्राप्य तथाविधाम् ॥

jalasekena vardhante taravo nāśmasañcayāḥ ।
bhavyo hi dravyatāmeti kriyāṃ prāpya tathāvidhām ॥

जलसेक- Sprinkling of water, वर्धन्ते- वृध्-वर्ध्- To grow, तरु - Tree,
अशमन्- Stone, सञ्चय- Heap, भव्य- Good object, द्रव्य- Worthy object,
तथाविध- That manner.

Trees and not heaps of stones grow by sprinkling of water. An object of good
quality alone becomes a worthy object when it is processed in that
(specific) manner.

Subhashita 79

यो यमर्थं प्रार्थयते यदर्थं घटतेऽपि च ।
अवश्यं तदवाप्नोति न चेच्छ्रान्तो निवर्तते ॥

yo yamarthaṃ prārthayate yadārthaṃ ghaṭate'pi ca ।
avaśyaṃ tadavāpnoti na cecchrānto nivartate ॥

यद्- Who, अर्थ- Whatever, प्रार्थयते- प्र अर्थ् - To desire, घटते घट्- To strive
for, अवश्यम् - Certainly, अवाप्नोति अव + आप् - To get, श्रान्त- Tired,
निवर्तते- नि + वृत् - To return.

यम् + अर्थम् = यमर्थम्, घटते + अपि = घटतेपि, तद् + अवाप्नोति
तदवाप्नोति, चेत् + श्रान्तः = चेच्छ्रान्तः ।

Whatever one desires and strives for, he certainly gets it, provided he does not
return (mid-way) because of being tired.

Subhashita 80

गिरिर्महान् गिरेरब्धिर्महानब्धेर्नभो महत् ।
नभसोऽपि महत् ब्रह्म ततोऽप्याशा गरीयसी ॥

girirmahān girerabdhirmahānabdhernabho mahat ।
nabhaso'pi mahat brahma tato'pyāśā garīyasī ॥

गिरि- Mountain, महान्- Great, अब्धि- Sea, नभ- Sky, ब्रह्मन्- Brahman,
आशा- Hope, गरीयसी- Greater.

The mountain is great; greater than mountain is the sea. The sky is greater than
the sea. The Brahman is greater than the sky. Hope is greater even than the
Brahman.

Subhashita 81

स एव धन्यो विपदि स्वरूपं यो न मुञ्चति ।
त्यजत्यर्ककरैस्तप्तं हिमं देहं न शीतताम् ॥

sa eva dhanyo vipadi svarūpaṃ yon a muñcati ।
tyajatyarkakaraistaptaṃ himaṃ dehaṃ na śītatām ॥

धन्य- Commendable, विपद्- Difficulty, स्वरूप- Own nature, मुञ्चति- मुच्-
To abandon, त्यज्- To abandon, अर्क- Sun, कर- Ray, तप्त- Heat,
हिम- Snow, देह- Body, शीतताम्- Coolness. त्यजति + अर्ककरैः + तप्तम् =
त्यजत्यर्ककरैस्तप्तम् । अर्कस्य करः अर्ककरः, तैः अर्ककरैः ।

He who does not abandon his own nature even in difficulty is really
commendable. When heated by the rays of the Sun the snow abandons its
own body but not coolness.

Subhashita 82

तदेवास्य परं मित्रं यत्र संक्रामति द्वयम् ।
दृष्टे सुखं च दुःखं च प्रतिच्छायेव दर्पणे ॥

*tadevāsyā param mitram yatra samkrāmati dvayam ।
dr̥ṣṭe sukham ca duḥkham ca praticchāyeva darpaṇe ॥*

पर- Real, मित्र- Friend, यत्र- Where, संक्रामति- सं+क्रम- To reflect, द्वयम्-
Both, दृष्ट- Seen, सुख- Happiness, दुःख- Misery, प्रतिच्छाया- Reflection,
दर्पण- mirror.

तद् + एव + अस्य = तदेवास्य, प्रतिच्छाया + इव = प्रतिच्छायेव.

He is the real friend in whom both happiness and misery (of one) are
reflected as soon as he is seen just like a reflection in a mirror.

Subhashita 83

तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता ।
अलङ्घनीयताहेतुरुभयं तन्मनस्विनि ॥

*tuṅgatvamarā nādrau nedam sindhāvagādhatā ।
alaṅghanīyatāheturubhayam tanmanavini ॥*

तुङ्गत्व- Height, इतर- Other, अद्रि- Mountain, सिन्धु- Sea, अगाधता- Depth,
अलङ्घनीय- Insurmountable, हेतु- Cause, उभय- Both, मनस्विन्- Intelligent
person.

तुङ्गत्वम् + इतरा = तुङ्गत्वमितरा, न + अद्रौ = नाद्रौ, न + इदम् = नेदम्, सिन्धौ +
अगाधता = सिन्धावगाधता, अलङ्घनीयताहेतुः + उभयं = अलङ्घनीयताहेतुरुभयम् ।

A mountain has height, not the other one (i.e. depth). It (i.e. height) is not
there in the sea but depth is there. Both (these properties) which are the
cause of being insurmountable exist in an intelligent person.

Subhashita 84

प्रारभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।
महारम्भाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥

*prārabhante'lpamevājñāḥ kāmam vragrā bhavanti ca ।
mahārambhāḥ kṛtadhiyastiṣṭhanti ca nirākulāḥ ॥*

प्रारभन्ते- प्र+आ+रभ्- To undertake, अल्प- Small, अज्ञ- Ignorant,
कामम् - sufficiently, व्यग्र- Engrossed, महारम्भ- Giant undertaking, कृतधी-
Determined, तिष्ठन्ति- स्था-तिष्ठ्- To remain, निराकुल- Unperturbed.
प्रारभन्ते + अल्पम् + एव + अज्ञाः = प्रारभन्तेऽल्पमेवाज्ञाः, कृतधियः + तिष्ठन्ति =
कृतधियस्तिष्ठन्ति । कृता धीः येन सः, कृतधीः । महान् आरम्भः- महारम्भः ।

Ignorant people undertake small matters and are completely engrossed in them.
Those who are determined embark upon giant undertakings and remain
unperturbed.

Subhashita 85

खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥

*khalah sarṣapamātrāṇi paracchidrāṇi paśyati ।
ātmano bilvamātrāṇi paśyannapi na paśyati ॥*

खल- Wicked person, सर्षप- Mustard seed, पर- Other, छिद्र- Fault, पश्यति- दृश्-
पश्य- To see, आत्मन्- Own, बिल्व- *Bilva* fruit.
पश्यन् + अपि = पश्यन्नपि ।

A wicked person can (easily) detect in other faults as small as a mustard seed.
However he does not see his own (easily detectable) faults as big as *bilva* fruit.

Subhashita 86

अक्रोधेन जयेत् क्रोधम् असाधुं साधुना जयेत् ।
जयेत् कदर्थं दानेन सत्येनालीकवादिनम् ॥

*akrodhena jayet krodham asādhum sādhunā jayet ।
jayet kadamtham dānena satyenālīkavādinam ॥*

अक्रोध- Not being angry, जयेत् जि - To win, क्रोध- Anger,
असाधु- Wicked person, साधु- Good, कदर्थ- miserly, दान- Gift, सत्य- Truth,
अलीकवादिन्- A liar. सत्येन + अलीकवादिनम् = सत्येनालीकवादिनम् ।

An angry person can be won over by not being angry. One should win over the wicked by means of good deeds. A miser can be won over by giving away (gifts). One should defeat a liar by speaking truth.

Subhashita 87

नापृष्टः कस्यचिद् ब्रूयात् न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥

*nāpṛṣṭaḥ kasyacid brūyāt na cānyāyena pṛcchataḥ ।
jānannapi hi medhāvī jaḍavalloka ācaret ॥*

अपृष्ट- asked, ब्रूयात्- ब्रू- To speak, न- Not, अन्यायेन- Improper way, पृच्छतः-
प्रच्छ- To ask, जानन्- ज्ञा- To know, मेधाविन्- Wise person, जड- Ignorant,
आचरेत् आ + चर् - To behave. च + अन्यायेन = चान्यायेन, जानन् + अपि =
जानन्नपि, जडवत् + लोके = जडवल्लोके ।

One should not speak unless he is asked to do so. Nor should he speak to one
who asks in an improper way. In this world a wise person should behave
like an ignorant man although he knows (many things).

Subhashita 87

यदेवोपनतं दुःखात् सुखं तद्रसवत्तरम् ।
निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः ॥

*yadevopanataṁ duḥkhāt sukhaṁ tadrasavattaram ।
nirvāṇāya tarucchāyā taptasya hi viśeṣataḥ ॥*

उपनत- received, दुःख- Pain, सुख- Happiness, रसवत्तर- More pleasing,
निर्वाण- Comfort, तरुच्छाया- Shadow of a tree, तप्त- Heated, विशेषतः-
Especially. यत्+एव+ उपनतम् = यदेवोपनतम्, तत् + रसवत्तरम् =
तद्रसवत्तरम्, तप्तः छाया तरुच्छाया ।

The happiness obtained after suffering pain is more pleasing. The shadow of a tree is more comforting to him who is scorched in the heat (of the sun).

Subhashita 88

अनुकूले विधौ देयं यतः पूरयिता हरिः ।
प्रतिकूले विधौ देयं यतः सर्वं हरिष्यति ॥

*anukūle vidhau deyaṃ yataḥ pūrayitā hariḥ ।
pratikūle vidhau deyaṃ yataḥ sarvaṃ hariṣyati ॥*

अनुकूल- Favourable, विधि- Fortune, fate, देयम् – दा- to give, यतः- Because,
पूरयिता- पूर- To fill, हरि- Lord Vishnu, प्रतिकूल- Unfavourable, सर्व-
Everything, हरिष्यति- ह- हर्- To take away.

One should go on giving when fortune is favourable, because Lord is the
supplier. One should give away even when fortune is not favourable,
because (fate) is going to take away (everything).

Subhashita 89

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

*parokṣe kāryahantāraṃ pratyakṣe priyavādinam ।
varjayettādrśaṃ mitraṃ viṣakumbhaṃ payomukham ॥*

परोक्ष- Behind, कार्यहन्तृ- killer of work, प्रत्यक्ष- In front, प्रियवादिन्- Sweet speaker, वर्जयेत्- वर्ज्- To abandon, तादृश- Like, मित्र- Friend, विष- Poison, कुम्भ- Pitcher, पयोमुख- with milk on the surface.

वर्जयेत् + तादृशम् = वर्जयेत्तादृशम्.

One should abandon a friend who causes harm (to one's work) behind one's back and speaks sweet words in front of one, like a pitcher filled with poison, containing milk, only on the surface.

Subhashita 90

अहो गुणानां प्राप्त्यर्थं यतन्ते बहुधा नराः ।
मुक्ता यदर्थं भग्नास्याः इतरेषां च का कथा ॥

*aho guṇānām prāptyarthaṁ yatante bahudhā narāḥ ।
muktā yadārthaṁ bhagnāsyāḥ itareṣāṁ ca kā kathā ॥*

गुण- Quality, प्राप्त्यर्थम्- To get, to acquire, यतन्ते- यत्- To put an effort,
बहुधा- Mostly, मुक्ताः- Liberated souls/ pearls, भग्न- Broken, आस्य- Mouth,
इतर- Other,
भग्नम् आस्यं येषां ते भग्नास्याः ।

How many efforts are put in by people to acquire qualities? Even the *muktas* (liberated souls/pearls) have to get their mouths broken for that purpose.
What to say of other people?

Subhashita 91

गुणैर्गौरवमायाति नोच्चैरासनमास्थितः ।
प्रासादशिखरस्थोऽपि काको न गरुडायते ॥

*guṇaiḥgauravamāyāti noccairāsanamāsthitaḥ ।
prāsādaśikharastho'pi kāko na garuḍāyate ॥*

गुण- Virtue, गौरव- Greatness, आयाति- आ या- To come, उच्चैः- High, आसन-
Seat, प्रासाद- A palace, शिखर- Top, काक- Crow, गरुड- An eagle.

गुणैः गौरवम् आयाति- गुणैर्गौरवमायाति, न उच्चैः आसनम् आस्थितः -
नोच्चैरासनमास्थितः । प्रासादशिखरस्थः अपि - प्रासादशिखरस्थोऽपि ।
प्रासादस्य शिखरम् - प्रासादशिखरम्, प्रासादशिखरे तिष्ठति इति-
प्रासादशिखरस्थः ।

One becomes great by means of virtues not just by occupying high seat. A
crow sitting on the top of a palace is not regarded as an eagle.

Thank you for attending

Send email to
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